THE CHURCH AND THE CREED

TOGETHER WITH THE REST OF HIS CHARGE TO THE 139TH ANNUAL CONVENTION OF THE DIOCESE MAY 1ST AND 2ND, 1923

AND

THE ANNOUNCEMENT OF HIS RESIGNATION

BY THE

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I

THE CREED: ITS PLACE IN THE LIFE OF THE CHURCH AND IN THE DUTY OF THE CHURCH'S OFFICERS

RECENT notorious events have forced this matter to the front. Much has happened to shock and distress all right-minded Christian people. Yet shocks, though painful, may be salutary. They may rouse us out of culpable and dangerous indifference: out of a false and blind security. God grant it may be so in this case. For this matter of the Church's Creed is absolutely crucial. We neglect it at our spiritual peril. And we all, clergy and laity alike, have been grossly negligent. That is the reason why, when attacks are made upon the Creed; when its importance is denied and even ridiculed; when its plain meaning is diluted or distorted by shallow sophistry or by pseudo-science; that is why we know not where to turn or what to answer: that is why there is so much wild and foolish talk: so little calm and clear facing of the issue. We have been caught off our guard. We have been thrown into confusion and dismay at the very point where our lines should have been most closely ordered: and our defence most sure and impregnable.

I say the question of the Church's Creed is crucial. For if the Church disown her Creed, she cuts off the very life-blood from her heart: she severs the arteries through which the grace of God flows in. That is literally true. And, that being true, it follows that if any of the Church's officers disown the Church's Creed, either in private faith or public teaching, *while yet retaining office*, they are not merely guilty of the breach of a most sacred trust which they have sworn

to keep inviolate: they are also responsible in God's sight for the spiritual disaster that must follow to their own flocks first, and through them to the Church at large.

These are strong words and I am justified in using them only on one condition: only, that is, if it be really true that the Creed is vitally important to the Church. But is that true? The Creed is a formula, a set of sentences, so many words. How can a formula be vital? How can mere words save life? Well, let us see. In this case illustration will help us more than argument.

Now it is most certain that life or death *may* hang upon a word, they often do. A sign-post, for example may mean, has often meant, to a lost traveller, the difference between food, warmth, shelter, safety on the one hand: and hunger, cold, exposure, danger on the other. Deface it, conceal it, break it down: and you take away his hope: you rob him of his chance. A stroke or two of paint, a word or two in print, bring life: their absence, death.

Or take a chart: giving the soundings: showing the rocks and reefs: marking the channel with its lights and buoys. A chart will guide a ship to port with all souls safe. But tamper with it, mark it wrongly, tear it up, and the best skill of helmsman counts for naught and the ship goes on the rocks.

Or, coming closer, a physician's orders for his patient: the prescription which he writes and leaves behind him: the treatment he advises: these, if he has skill and has rightly diagnosed the case, may be the means of cure: may bring life out of death. But if the doctor's orders are forgotten: if his formulas and medicines are altered: or his advice ignored, the patient may die who might have lived.

Now the Church's Creed is like a sign-post: like a sea-chart: like a medical prescription. It points the way to God. It marks the course to steer by from this world to the next. It tells us how we may be healed, and pass from sin to holiness, from death to life.

And it does all this, and claims authority to do it, in the name of Jesus Christ. It all comes from Him and leads to Him. It all depends on Him. The Creed speaks of Jesus Christ in every single syllable. Look at its history. See where it came from. There is no need of scholarship, or scientific training, or critical acumen. He who runs may read. Turn the pages of the New Testament: the Gospels, the Acts of the Apostles and the Epistles: and see it taking place under your very eyes. First came the *impression* made by their new Master on the devout, plastic, simple-minded Jewish artisans who were His first disciples. Then came their *expression* of the impression which He had made on them: their account, that is, of what He had come to mean to them. They found in Him guidance, healing, light and life. He grew to be to them Lord, Saviour, Judge: their all in all. There was no limit to His influence, authority, sufficiency for all their needs. And then, one day, they said so: they spoke it out: they wrote it down: Peter first, at Caesarea Philippi: then doubting Thomas: then John and Jude and James: and the author of the Epistle to the Hebrews: and Paul: and Stephen and every other Apostolic writer and confessor. The whole New Testament from end to end is but the record of it and the witness to it. Faith became vocal: love found expression: thought put on words. So the Church's Creed was born: for worship and for witness: for praise and propaganda. That is its

origin and history. The Deity of Jesus Christ is indeed the core and centre of the Creed, but it is so because it was first the core and centre of the faith of which the Creed is the symbol and expression. The first disciples found Him, their Lord and Master, doing for them what God alone can do: being to them what God alone can rightly be. He did the work of God: He played the part of God: He took the place of God. And so they called Him God, and made the Creed.

And mark you, it is no exaggeration to say that the first disciples made the Creed as we now have it: as the Church has held it ever since. For it all comes—the whole of it—in its shorter or its longer form—it all comes, every syllable and word of it, from that great discovery, from that tremendous affirmation, that Jesus, the man of Nazareth, is none other than the Son of God. There was no Creed before that great discovery was made. And in the Church's Creed there was nothing really new inserted afterwards. For the Creed is not a string of detached sentences: it is one whole. It is articulated: that is, made up of articles or members, as a body is made up of inseparable limbs and joints. If you wound or mutilate a living body, at any point, you begin a process which, unless checked, will drain it of its blood: will put its very life in peril.

So with the Church's Creed. Each article has its own place in the whole truth which the Creed tells about the Church's Lord. Tear any one of them out of its place and the process of depletion instantly begins. The truth and grace of Jesus Christ is lost, by just so much, to His Church and therefore to His world. He becomes *less* than He is, *less* than He might be, *less* than He wills to be, to us for our salvation. His hold is loosened: He becomes remote: He fades

into the background: into the pages of a book: into the events of a past history: and, almost ere we know it, we have left to us only a memory, only a voice calling uncertainly across the centuries, only a good man and a great teacher: we are left—God pity us—we are left, just as St. Paul told us we should be left, *in our sins*, without redemption, without a Saviour, without hope, without God in the world.

Does this seem overwrought imagination? Do you doubt it? Every Christian century, every epoch of the Church's history, will furnish illustration. But you do not have to look so far afield. Look about you now. Think of those reputed Christian teachers, some of them Priests in our Church, who are now urging us to "simplify" the Creed (as they like to put it) by leaving out the Virgin Birth and the Resurrection of the Body. *Why* do they ask it? What is the difficulty? Nothing is more certain than that these two articles present no difficulty to those who wholeheartedly accept the Incarnation: that is, who affirm with the Apostles, with the New Testament, with the Church from the beginning that, "for us men and for our salvation," the only Begotten Son of God "came down from Heaven . . . and was made man." If that be really true, there is no difficulty in these articles. On the contrary, they are natural and almost inevitable consequences. Even if there were no word in Holy Scripture as to the way in which He entered, and then left, this earthly life, we should be almost driven to suppose, by the very logic of our faith, that His entrance and His exit must have been unique, in keeping with His own absolute uniqueness. His Virgin Birth, the Resurrection of His Body, give us what we need in our thought of Him. They complete the picture: they make it all one simple, solid, satisfying whole.

Where then is the difficulty? Why do these men ask that these articles be stricken out? Well, for answer we may very safely look much deeper down, much farther back. And so looking we shall have no great trouble in finding what the real reason is. For the logic of disbelief is as peremptory and inexorable as the logic of belief. If to believers in the Incarnation these articles seem quite natural and congruous, to those who disbelieve it they must seem the very opposite. If Jesus Christ is *not* the only Begotten Son of God made man, if, in the last analysis, He is but a man among other men although the best of men, then a Virgin Mother and a risen body are empty portents, foolish superstitions, unnecessary, even contradictory. They disfigure and degrade the quiet, normal story of a merely human birth and a merely human death.

Have I made it clear? Do you see the point? Do you see how the thing works itself out, for belief on the one hand, for disbelief on the other? Do you see why I am justified in saying that the Creed of the Church stands or falls as one inseparable whole? If the Church disown one part of it, in the end she will find herself disowning all. And when the Church disowns her Creed, she dies, for she will have separated herself from her Lord, from the Giver of her life.

One word here dealing with the Creed's authority. What do we mean by the word *authority* in this connection? There is a clear distinction to be drawn. The Church has no power, human or divine, to *compel* men to believe her Creed. Men cannot be compelled to believe, even that there is a God or a life beyond the grave. There was no compulsion on men to believe in our Lord when He was visibly among them. Some did, but most did not. Even among the Apostolic group, Judas turned traitor. And obviously disbelief

prevailed. He was rejected, mocked and crucified. And shall the Church's Creed prevail where the Church's Lord did not prevail? Shall it compel belief when He did not compel belief? Of course not. The very notion is absurd. Why, today the majority of men and women, even of those who are familiar with the Church's Creed, reject it. Only a minority believe it.

Yes, but the Church is part of that minority. That is the point. The Church believes the Creed. The Creed is authoritative for the Church. The Church has no other faith: has never had another faith; except that of the Creed by which she has lived from the beginning, from her very birthday. The Church has no reason for existence in this world except to propagate her faith and to persuade men to accept her Creed. The Church has no authority to compel any man's belief, but she has an indefeasible and authoritative claim upon the truth and honor of her agents and ambassadors.

Brethren, there is no dishonor or disgrace in poverty, whether it be poverty of purse or poverty of faith. Why, our Lord came to preach the Gospel to the poor. He loves the poor. And He is particularly patient with those who, being poor in faith, come to Him for more. "Lord, increase our faith": no prayer is more sure of His answer. Think how patiently, how tenderly, He dealt with His Apostles in their stupidity and dulness: in their misunderstandings and mistakes: how He was content to wait till the seed of faith which He had planted had taken root and grown and become strong enough to make its "great confession." We must try to be as patient and as tender as He is with those who can scarcely believe in the full glory of the Gospel of the Grace of God. No; poverty is not dishonor.

Dishonor comes only when we use dishonest means for the relief of our poverty. To steal another's purse because our own is empty *is* dishonest. And faith means more than money: therefore, to take away another's faith because our own is failing is still more dishonest. Be on your guard as you listen to the facile praise of "*liberalism*" in religion: particularly of "*liberalism*" in dealing with the Church's Creed. Much modern talk in praise of "liberalism" is but the prostitution of a noble word. It is easy to be *liberal* with other people's money, but it is not praiseworthy. And it is not advisable if you desire liberty. For it is apt to lead not to liberty, but to its opposite. And even the world knows what to call it. It calls it stealing. The kind of liberalism which gives away the Church's faith, having little of its own, deserves a harsher name and will receive, if God be just, a sterner punishment.

To sum all up, to say a final word, remember who it was Who said "whosoever shall cause to stumble one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and that he were cast into the sea."

God guard us from that condemnation.
God send us men. God keep us true.

II

THE PROPOSED WORLD CONFERENCE ON FAITH AND ORDER

THERE have been many, and, till the great goal is won, there will be many more, movements for the realization and recovery of the Church's unity. No Christian conscience can be at ease in face of the existing schisms in the One Body of our Lord. Disunity is disloyalty and disobedience. Division cripples the Church and blocks the way against the coming of the Kingdom. Each day that passes brings fresh proof of it to thoughtful minds. So every movement towards reunion claims our interest.

But the proposed World Conference on Faith and Order has a very special claim on us. It demands and deserves our whole-hearted support and sympathy. For in the providence of God, and under the evident guidance of the Holy Spirit, it was our own General Convention which in 1910 conceived and unanimously adopted the notable idea. Since then, through our Commission, we have maintained an honorable, disinterested and effective leadership in promoting and preparing for it.

You will recall that all Christian communions, Catholic and Protestant, Eastern and Western, large and small, which confess our Lord as God and Saviour, were to be invited to take part. The special work assigned to our Commission was to give the invitation. That has been done. Up to this time not less than 78 Commissions, similar to our own, have been appointed, representing as many separate communions, and altogether forty different countries. Of the larger communions, the Roman Catholic Church

is the only one to decline officially the invitation. Plans for the actual holding of the Conference are progressing. A preliminary conference at Geneva three years ago, which was very fairly representative of the participating Churches, as it adjourned appointed a continuation committee of which Bishop Brent is Chairman, and charged it with the duty of arranging for the Conference. Quite recently the tentative date for the Conference has been set in 1925 and the place is to be Washington. So time is pressing. I am most anxious that Churchmen in this Diocese should be conspicuous for their zeal in support of this great project. The Bishop of Rhode Island, who is the Executive Secretary of our Church Commission, will address you tomorrow on this subject. To prepare you to give him intelligent attention, I would make clear just what is the purpose and promise of the Conference.

The Conference of course will be entirely incompetent to effect Reunion. That is not at all the point of it. But, if successful, it will set forward this great aim in three important ways:

First, it will gather necessary and authoritative information which at present, for most of us, is inaccurate and inaccessible. Each communion represented in the Conference will set forth in its own way, through its own delegates, those points of faith and order which it holds essential. There will be no controversy nor debate: no questions put nor votes taken and recorded. There will be affirmation rather than negation: assertion rather than denial, so that each group may learn what every other group believes by its own untrammeled witness.

Secondly, the Conference will create sympathetic understanding. Nothing is more true than that

Christians of all names are largely at one in that which they affirm, and chiefly divided by that which they deny. It may not be altogether true that, as the French proverb puts it, "to know all is to forgive all." But it is certainly true that the expression of any honest and positive faith in the Deity of our Lord will draw all Christian hearts and minds together. Ignorance breeds suspicion and distrust. Knowledge brings respect and sympathy. Given frank, free, devout witness to our Lord: a genuine desire that His will for His Church's unity be realized: knowledge in place of ignorance: sympathy where there had been suspicion: respect where there had been repudiation: given these things and you have the very atmosphere of unity: you have planted the seed out of which may grow our common answer to the Lord's own prayer that we may all be one.

Thirdly, the Conference will define the goal quite unmistakably. Any movement, to be effective, must have right direction, as well as driving power. As a ship must know the port it means to reach, if chart or compass is to help it on its way, so seekers after the Church's unity must know what is the unity they seek. The goal of a true unity the Conference will make clear and keep steadily in view. For it will make all partial unities seem incomplete and inconclusive. No doubt a partial unity—unity, that is, between certain groups for certain objects—may have a temporary value. But there is danger in it also. Partial unity may delay and defeat the larger hope. For groups of Churches may become rivals and competitors as well, and almost as easily, as single Churches. Group may be found opposing and resisting group, just as in the Great War the group of Central Powers fought the group of the Allies. Limited alliances are

by no means sure to promote a world alliance. On the contrary, limited alliances may be the most fatal of all obstacles in the way of universal unity. They may but sharpen the antagonism, as they increase the power and the resources, of the opposing forces. They may but deepen and perpetuate division. Now the proposed Conference avoids this danger by its insistence on inclusiveness. Its aim, deliberate and fixed, is one reunited Church. It leaves out no one who confesses faith in Christ Incarnate. It makes room for all. Even those not present are to be remembered. Their place will be kept ready, their needs provided for. There will be a void, a vacancy, until they too come into the great Church once more made one. Short cuts to union may easily miss the mark they aim at: may lead men away from, and not towards, the goal. Therefore the Conference, by its ideal and constitution, will block up all short cuts as it will blot out all partial and imperfect views. It will hold fixedly before all Christians their Lord's own will and purpose for His Church, till all are ready to bring their human and imperfect wisdom into devout and obedient conformity to His divine and perfect will.

I pray God to open your hearts to the great challenge of this Conference which we ourselves have initiated and imagined: to which we cannot be indifferent without incurring judgment.

III

OUR MISSIONARY FAILURE: ITS REASON AND ITS REMEDY

SOMEONE, speaking, like the Apostle, words of truth and soberness, has said that "*the man who thinks his religion is not worth giving to the heathen is usually right.*" We shall not go far wrong if we find in that rather subtle saying the reason for our recent lamentable missionary failure in this Diocese. "The man who thinks his religion is not worth giving to the heathen is usually right." Yes, it is quite true. And I would go further. I would add that such a man is well advised not to seek to propagate his faith. For that brand of Christianity ought not to be exported. It is much better kept at home. It can save no souls. It can bring no light or joy or peace. It is impotent and worthless. Thank God if the heathen do not get it—do not know it—at least in their own heathen homes. The shame of the situation is, however, that when the heathen leave their heathen homes and come to this Christian land of ours, then and there they find this kind of religion rampant everywhere: this Christianity which knows not Christ: this mockery of faith which calls Him Lord, but does not the things which He says.

Brethren, there are many ways in which the cause of the Church's Mission may be pressed home. I should like, for once at least, to try the effect on you of an appeal based on your own self-interest: not on the good which you may do the heathen by your alms, and prayers and labors, but on the good which you will do yourselves if you have the missionary spirit. For it is no more than naked truth that at present, as things are, the great majority of you—and by "you"

I mean all the men and women of this Diocese—are getting very little out of your religion. No wonder you don't care about sending it abroad. *The worthlessness of your religion to yourselves, if it be not missionary:* that is what I urge you to consider. Face the matter fairly. The great things which we read of in the Bible and in the lives of Christian saints: for instance the joy of sins forgiven: the peace of a pure heart: the thrill of a great love: the absorbing interest of the soul's adventure for its Lord: the calm courage which meets unmoved every accident or incident of life: what do we know of these? Have we the faintest notion what they mean? Is there even an echo in our hearts as we read or hear of them: is there the faintest whisper of the Spirit in us, saying: "Would that were true of me"?

No, not as a rule, brethren: not in most cases. Most of us are like men starving in the midst of plenty: blind in the bright sunlight: cold in the summer heat: strangers in our own homes: friendless with friends all around us. "Lord, open the eyes of these men." What a poignant and pathetic prayer that is, and yet how perfectly it fits our case; that we should pray, not for the heathen, that our Lord's salvation should reach them and redeem them: but for ourselves, that we may catch even a glimpse of the salvation which has already come to us: which is ours as it was our fathers'.

Wouldn't you really like to know the meaning of your faith? Wouldn't you like to have it shown to you? Wouldn't you like your Blessed Lord to be to you a real, and living Person? To be sure of His love? To feel Him near? To be more certain of Him than of your closest earthly friend? Wouldn't you like to pray real prayers, and have real things to pray for? To have

real things to praise Him for, so that you would not be afraid to sing out in Church (provided that the Choir would allow it) from a full heart, with tears of thankfulness threatening to blot your hymnal? Above all wouldn't you like to make a real Communion: to find Him really present in the Bread and Wine: to talk to Him: and have Him talk to you: to take Him home with you and to keep Him by you in all things all the time?

If so, begin to be a missionary. That is the way. Phillips Brooks was once appealed to by a troubled parson who found his congregation listless, careless, apathetic. "What shall I do?" he asked. "Take up an offering for Foreign Missions and if that doesn't work, take up another and another and another." That was the answer. And it was an entirely sane and reasonable answer. It gave the sure remedy. For, brethren, our religion is fellowship with Christ. It is being with Him: being where He is: doing what He does: loving what and whom He loves. And we simply don't have, and can't have, fellowship with Him unless we care for missions as He cared and cares for them: unless we long to have that world redeemed for which He died. If we find our religion worthless it is because Christ is not in it: because Christ is not with us nor we with Him. We are in one place; He in another. He is doing one thing: we another. And so we do not meet. Can two walk together except they are agreed? You remember the parable in which He tells us how, when we feed the starving, minister to the sick, clothe the naked, visit the prisoners, we shall find ourselves ministering to Him? That, by the very activity of loving service, we shall find our way into His presence: come where He is already: come where He is waiting for us?

St. Paul puts it shortly and decisively: "If any man have not the Spirit of Christ, he is none of His." Wind blowing on bare poles can't move a boat: but if you hoist the sails and give the wind a chance you will feel its moving force. Our souls are like ships with all sails closely furled. The breath of the Spirit, which is the Presence of our Lord, passes by unnoticed and unfelt. We seem not to have heard that there is any Holy Ghost. We have no notion He is there. But once raise the sails of obedience and faith: once go where He sends you: do what He tells you: and you will feel His blessed impulse—moving you, carrying you, keeping you, pouring in all His benefits upon you.

Now to come down to facts and to make concrete resolutions. We as a Diocese were more than $60,000.00 short last year in our missionary giving compared with what we gave the year before. It was a bitter blow to the whole Church. It swelled the Church's missionary debt. It shook the Church's confidence in us for it was the first time we had failed to meet at least the minimum which was expected of us. All that is sad enough.

But there is more than that. Our lamentable failure, bad as it was for the Church and for the Church's work, was worse still for ourselves. We could not afford, in our spiritual poverty, *not* to give these $60,000.00. We are that much poorer for not giving them: we lost so much of blessing: we have been deprived of so much peace: we are shown to have so much less religion.

Brethren, you see what I would say. For your own sake I urge you in God's name to claim your privilege, to let your Lord reveal Himself to you and show you His salvation. Line up then in His cause. Come close to Him. Put your name down. Hand in

your pledge. Make your prayers and payments regularly. Be missionaries, every one of you—and see what happens: not to the Church: not to Africa or China or Japan: not to the credit of the Diocese, but to yourselves. Let Him bring near His great salvation. Give Him a chance to make you really Christians. So you will enter now, and ever more and more, into the joy of your Lord. For your own sake, dear brethren, be missionaries!

IV

ANNOUNCEMENT OF THE BISHOP'S RESIGNATION

I HAVE had in mind to speak to you at this time on three important matters:

First: The World Conference on Faith and Order, the date for which is tentatively fixed in the year 1925, in Washington. The Bishop of Rhode Island will address you tomorrow on this subject and I wanted to prepare the way for him.

Secondly: our Missionary failure: its reason and its remedy. This matter rests heavily on my heart and conscience. Every Bishop of the Church must feel that his Episcopate is judged by the missionary spirit of his Diocese. I would to God I could move you in this to know and do His Will.

Thirdly: the Creed: its place in the life of the Church and in the duty of the Church's officers. I feel intensely the obligation resting on me of pointing out the crucial importance of the issue raised and the true way of meeting it.

I had planned to speak to you on these three things and I have here in my hand my manuscript address, dealing with them, but I shall pass it over now. It will be printed and distributed. I would urge you, when it comes into your hands, carefully and prayerfully to ponder it. I have written it with an almost painful sense of my responsibility as Bishop. For there is something I must tell you which, as its full significance comes over me, I can scarce trust myself to put in words.

The bare facts, put quite formally, almost impersonally, are these. In asking last year for a prolonged leave of absence, my chief purpose was to

discover whether, under the most favorable conditions, I could so far regain my health as to justify my continuing in my present work. The result of the experiment has been to give convincing proof to the contrary. The best medical opinion I have been able to secure is definitely to the effect that I may not hope in the future for sufficient reserve strength to enable me successfully to bear the strain of this difficult and important office. It would not be right or fair to the Diocese, or to the Church at large, for me to hold a great responsibility which I know to be beyond the measure of strength which God has given me. After considering every alternative, I have come to the conclusion that the only reasonable and honorable course now open to me is to resign my jurisdiction. In doing so I believe I am doing what God would have me do.

Twelve years ago, by the vote of this Convention, I was chosen to be Bishop of this Diocese. It is therefore fitting that, after private and very recent consultation with the Standing Committee and the Bishop Suffragan, I should make to this Convention which elected me, the first announcement of my decision to resign. Under the law of the Church my resignation of my jurisdiction has been sent to the Presiding Bishop, by whom it will be communicated to the other Bishops. It becomes effective when it shall have been accepted by the House of Bishops at its next meeting. Until then, I shall endeavor so to administer my office as may best prepare the way for my successor.

What shall I say more? Christians, when crises come, must try to meet them with a forward, not a backward look: with a strengthening of will, not with a stirring of emotion. Nevertheless, there is no tie whose breaking brings more pain than the tie which binds those who have worked together through long

years, in hope and fear, in cloud and sunshine, in honor and dishonor, in evil report and good report, loyal to a common faith, strengthened by a common grace, in the Name of our Blessed Lord, for the doing of His will, and for the coming of His Kingdom. True it is that He Whose we are and Whom we serve, is the same yesterday, today and forever. Service of Him, fellowship with Him, beginning here, is perfected in Paradise and Heaven. But the eternity of our fellowship and service does but make the earthly term of it so much the more privileged and precious. Each moment vouchsafed us here on earth is transfigured by the very air and atmosphere of Heaven: has in it something of the joy and glory of that other world so close to this, where God is all in all, where we shall know as we are known.

The sorrow of our earthly separation is in truth caused by the very thing which is its cure: that is, by our faith in Him and love for Him: by our thankfulness that in His love for us He has called us to be friends and fellow-workers.

As He looks down on us, and deals with us, may His mercy rejoice against His judgment. May He forgive our sins, and over-rule our errors, thwarting whatever has been evil in our will and purpose, crowning and completing all that has been good. May He grant us our heart's desire and fulfil all our mind, in so far as we have set our affections sincerely on His purposes and promises, and have brought our thought into captivity to Him.

I shall count in the immediate future on many opportunities of informal talk and friendly counsel. Meanwhile I shall pray earnestly that the Holy Spirit may guide and govern this Diocese in all things and in all ways, to the fulfilment of God's holy will.

And may "the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. Amen."